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In his last book, "Les Névroses," Janet in the few concluding pages has taken the epoch-making step of acknowledging in general terms how a complete understanding of such cases requires us to understand more than is at present known of the early stages of the development of the soul.

*Le Doute*, par PAUL SOLLIER. Félix Alcan, Paris, 1909. 407 p. (Bibliothèque de Philosophie Contemporaine.)

For the last score of years very much has been written about the will and its re-education, by philosophers, moralists, pedagogues, and psychotherapists, and American pragmatism, which is at bottom a philosophy of will. Indeed, many are coming to believe that truth is what we will. This book is a vigorous reaction against these abuses, which can have nothing but disastrous consequences for morality, pedagogy and therapeutics. To will, it is necessary first of all to know, in order to choose. We must understand the external world and the various physiological and even psychological conditions and consequences. When conditions are not realized, doubt arises because of incertitude and indecision. This is what our age suffers from and really lacks will. At bottom, doubt is an emotive phenomenon due to feeble cerebral resistance. To study it, therefore, now becomes of prime importance for morals and society, to say nothing of pathology and psychology. After some general considerations, the writer takes up in the second chapter the objects and conditions of doubt which, as to the external world, he divides into three parts—that of present, past and future reality; and concerning the ego, he makes three varieties, viz.: as to the object, extent and intent, and time of the doubt. He traces its slow evolution in individual cases and in society, its culmination, decline and disappearance. As to its elements and consequences, he finds them to be affective, sensorial, intellectual, motor; and its causes he traces in sense, in perception, conscience, memory, imagination, association, judgment, feeling, sex, religion, etc. There are certain reactions on the part of doubters that are inherent in the doubt, and dependent upon individual character as well as upon the nature of the doubt itself. Psychæsthenia, obsessions, impulsions, pain, are among these. In treating the reactions of the doubter against the doubt, he considers the consequences as intellectually affective and emotive. The organism and nature of doubt he finds in cerebral feebleness and psychæsthenia; and he gives quite a repertory of modes of resistance, beginning with physical exercise, and passing on to psychotherapy and re-education to action.

*Zeitschrift für angewandte Psychologie und psychologische Sammelforschung*, Band 3, Heft 3 u. 4. Herausgegeben von WILLIAM STERN und OTTO LIPMANN. J. A. Barth, Leipzig, 1909. pp. 163-318.

Among the interesting articles that constitute this number is one contributed by Victor Lowinsky reviewing the *Pedagogical Seminary*, which has always been devoted to education upon a psychological basis and interested in uniting theory and practice. This, the writer says, "has been Stanley Hall's effort, who, with his ethnologically applied bio-genetic law has summoned the whole modern life of culture in all its breadth and depth before the judgment seat of psychology, since although a culture pedagogue *grossten Stiels*, he seeks always to exert an immediately practical influence. He keeps his eye mainly fixed upon the relations of his own country; nevertheless, the scientific issue of his conclusions always has general interest. Of the paths and ethos of his discussions, this report, of course, can give no intimation. Pedagogical, medical, historical, and psychological points of view are represented." The writer then proceeds to give an epit-